

CONFIDENTIAL.]

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REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 14th April 1894.

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VI.—MISCELLANEOUS.	
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Sir Antony MacDonnell as Home Member ...	
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The <i>Bangavasi</i> in the <i>tols</i> ...	
URIYA PAPERS.	
Nil.	
ASSAM PAPERS.	
Nil.	

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	" Másik "	Calcutta	294	
<i>Fortnightly.</i>				
2	" Bankura Darpan "	Bankura	397	
3	" Kasipur Nivási "	Kasipur, Barisál	300	
4	" Ulubaria Darpan "	Ulubaria	720	
<i>Weekly.</i>				
5	" Banganivási "	Calcutta	8,000	6th April 1894.
6	" Bangavási "	Ditto	20,000	7th ditto.
7	" Burdwán Sanjivani "	Burdwan	310	3rd ditto.
8	" Chinsura Vártávaha "	Chinsura	500	
9	" Dacca Prakásh "	Dacca	2,400	8th ditto.
10	" Education Gazette "	Hooghly	950	30th March 1894.
11	" Hindu Ranjiká "	Boalia, Rajshahi	248	
12	" Hitavádi "	Calcutta	3,000	5th April 1894.
13	" Murshidábád Pratinidhi "	Berhampore	
14	" Pratikár "	Ditto	608	
15	" Rangpur Dikprakásh "	Kakinia, Rangpur	170	
16	" Sahachar "	Calcutta	800-1,000	4th ditto.
17	" Samaj-o-Sáhitya "	Garibpore, Nadia	1,000	
18	" Samaya "	Calcutta	4,000	6th ditto.
19	" Sanjivani "	Ditto	4,000	7th ditto.
20	" Sansodhini "	Chittagong	
21	" Sáraswat Patra "	Dacca	(300-400)	7th ditto.
22	" Som Prakásh "	Calcutta	800	
23	" Sudhakar "	Ditto	2,000	
24	" Vikrampur "	Lauhajangha, Dacca	600	5th ditto.
<i>Daily.</i>				
26	" Banga Vidyá Prakáshiká "	Calcutta	500	30th March and 2nd, 3rd, 9th and 10th April 1894.
26	" Dainik-o-Samáchár Chandriká "	Ditto	1,200	8th to 11th April 1894.
27	" Samvád Prabhákar "	Ditto	1,435	3rd and 7th ditto.
28	" Samvád Purnachandrodaya "	Ditto	300	31st March and 2nd, 6th, 7th and 9th to 12th April 1894.
29	" Sulabh Dainik "	Ditto	3,000	9th April 1894.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
30	" Dacca Gazette "	Dacca	500-600	9th ditto.
HINDI.				
<i>Monthly.</i>				
31	" Bihar Bandhu "	Bankipore	500	
32	" Darjeeling Mission ke Másik Samáchár Patrika."	Darjeeling	500	
<i>Weekly.</i>				
33	" Aryávarta "	Dinapore	750	
34	" Bhárat Mitra "	Calcutta	2,500	5th ditto.
35	" Hindi Bangavási "	Ditto	10,000	
PERSIAN.				
<i>Weekly.</i>				
36	" Hublul Mateen "	Calcutta	
URDU.				
<i>Weekly.</i>				
37	" Akhbar-i-Al Punch "	Bankipore	750	29th March 1894.
48	" Darussaltanat and Urdu Guide "	Calcutta	300	5th April 1894.
49	" General and Gauhariasi "	Ditto	410	6th ditto.
40	" Mehre Monawar "	Muzaffarpur	150	

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
URIYA.				
<i>Monthly.</i>				
41	" Asha "	... Cuttack	... 80	
42	" Pradip "	... Ditto	
43	" Samyabadi "	... Ditto	
44	" Taraka and Subhavártá "	... Ditto	
45	" Utkalprabhá "	... Mayurbhunj	... 97	
<i>Weekly.</i>				
46	" Dipaka "	... Cuttack	
47	" Samvad Váhika "	... Balasore	... 203	
48	" Uriya and Navasamvád "	... Ditto	... 420	
49	" Utkal Dipiká "	... Cuttack	... 450	
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
50	" Paridarshak "	... Sylhet	... 480	
51	" Silchar "	... Silchar	... 250	
52	" Srihattavásí "	... Sylhet	



I.—FOREIGN POLITICS.

THE *Hubbul Mateen* of the 27th March says that Sir Mortimer Durand, who is reported to have been appointed Ambassador in Persia, is of course well up in Asiatic diplomacy, but his long association with the subject-people of India has made him a haughty and overbearing sort of an English gentleman. Such temper will not be tolerated in Iran. He ought to improve his temper before proceeding to Persia.

HUBBL MATEEN,
March 27th. 1894.

Sir Mortimer Durand as Ambassador in Persia.

II.—HOME ADMINISTRATION.

(a)—Police.

2. The *Sahachar* of the 4th April says that some of the provisions of the Indian Criminal Law are very objectionable and wholly unsuited to a country enjoying peace and settled government. A riot breaks out in a place, and an additional police is forthwith quartered on the people by way of punishment, and all people, the guilty as well as the innocent, are called upon to pay for its maintenance. Now this system of preserving the peace by punishing all people indiscriminately is about as proper and sensible an act as the burning of the bedding in order to get rid of the bugs which infest it. The Magistrates have recourse to this method simply because they will not take the trouble of discriminating the guilty from the innocent. Again, directly a Magistrate asks for an additional police, the administrative authorities send him one. They justify their action by saying: "We have made the Magistrates responsible for the public peace, and whenever they ask for help in maintaining it, we are bound to give it to them." This may be true, but why do not the authorities in such cases ask themselves the following questions:—Why does the Magistrate wish to punish the entire population of a place for the faults of a few of them; why cannot he detect the guilty? The railway and the telegraph have destroyed distance; good roads have been constructed all over the country; the village chaukidars have been brought under the control of the Magistrates; and all sensible and law-abiding people in every village are ready to help the authorities in detecting crime. This being the case, the Magistrates should now be easily able to detect the guilty and punish them without calling in the aid of an additional police. But the Magistrates have a thousand and one things to do, and the police is incompetent, and so the barbarous method referred to is freely used. This is another proof of the necessity of separating judicial from executive functions.

SAHACHAR,
April 4th, 1894.

Extra police and special constables.

The provision of the law relating to the appointment of special constables is equally objectionable. When a country is in danger, its rulers ask every one of their subjects to give them their services in the cause of peace. This has always been the practice in all civilized countries. Nay, in such cases, it is not only the duty but also the privilege of the people to give their services in maintaining the peace of their country. A few years ago when there was a great fear of budmashes in London respectable people voluntarily served as special constables. But in this country this wholesome provision of the law has been converted into an engine of oppression. Directly a man incurs the displeasure of a Magistrate, he is appointed a special constable. The riot between Hindus and Musalmans at Azamgarh was due to the foolishness of the local officials, and yet its upshot was the appointment of some Hindu gentlemen as special constables. And in that capacity these men were compelled to witness cow-slaughter, a thing which is forbidden by their religion and custom alike. The enforcement of this provision relating to the appointment of special constables is destroying the good understanding which ought to exist between the people and the Magistracy. These two provisions of the criminal law have caused considerable dissatisfaction in the country and stand in need of amendment.

SAMAY,
April 6th, 1894.

3. A correspondent of the *Samay* of the 6th April says that the authorities have ordered that the chaukidars of Mirzapur, an outpost in the Tangail sub-division of the Mymensingh district, must put on new uniforms, and that in order to procure them

Cost of the chaukidar's uniform.

the panchayet should deposit in the Tangail treasury Rs. 2-15 for every chaukidar whose *chapras* is in good order and Rs. 3-8 for every chaukidar whose *chapras* is not so, and that the amount should be levied from the villagers. Some of the members of the panchayet enquired if the cost of the uniform might not be deducted from the chaukidar's salary, but the authorities said no. So the villagers, who are hardly able to provide the monthly salaries of the chaukidars, will be made to bear the cost of their uniforms. There is no knowing what other burdens will be imposed on the people. The correspondent cannot say whether or not this order relating to the chaukidar's uniform has been promulgated in other places.

(b)—*Working of the Courts.*

AL PUNCH,
March 29th, 1894.

**DARUSSALTANAT
AND URDU GUIDE,**
April 5th, 1894.

BANGAVASI,
April 7th, 1894.

**DAINIK-O-SAMACHAR
CHANDRIKA,**
April 10th, 1894.

4. *Al Punch* of the 29th March says that the Second Subordinate Judge of Gaya, who is now engaged in hearing the Paly Sunni and Shia case, insulted a Sunni Maulvi by ordering his orderly to make the Maulvi stand erect by pulling him by the neck while giving his evidence.

5. The *Darussaltanat and Urdu Guide* of the 5th April says that the age limit of 27 years fixed for entrance into the Judicial branch of the Provincial Civil Service will be a bar to Muhammadans desirous of entering the service, because Muhammadan students seldom pass their B. L. examination before their 27th year.

6. Referring to the bestowal of magisterial powers on Sub-Deputy Collectors, the *Bangavasi* of the 7th April says that, considering how justice is dispensed by the highly paid Deputy Magistrates and by the Honorary Magistrates, one need hardly to be told how it will be dispensed by the Sub-Deputies. But if the administration is to be facilitated, why go about the matter in this round-about way instead of making the worthy constable also the highest Criminal Judge in the country!

7. Referring to the appointment of Mr. Gordon Leith as Receiver of the Tarakeswar property, the *Dainik-o-Samachár Chandriká* of the 10th April writes as follows:—

When no Hindu or Musalman is ever allowed to hold a post of authority in any Christian church, why should a Christian be appointed to such a post in a Bauddha *math*, a Hindu temple, or a Musalman masjid? It is true this Christian Government at one time used to exercise control over the management of Hindu and Muhammadan religious endowments. But did not Government's exercise of that control offend the Hindus and Musalmans? And did not Government consider it right and proper, after the mutiny, to give up that control? The High Court has done very wrong in appointing Mr. Leith to the Tarakeswar Receivership. Satis Giri and Syam Giri may have both agreed to the appointment, but neither the god Taraknath nor his property is the patrimony or ancestral estate of either Satis or Syam. It is the Hindu community at large which possesses most interest in the god and his property, and the High Court should have first of all consulted the feelings of that community in appointing a Receiver. And considering that the Receiver has to perform all the duties of a *Mohanta*, has it been proper to appoint a non-Hindu and a *mlechchha* to such an office? The *mlechchha* Receiver, Mr. Gordon Leith, acted with the greatest tact and caution on the occasion of the last *Sivaratri* festival, not allowing a single non-Hindu or low caste constable to enter the temple, but that does not remove the objection of the Hindu community to the appointment of a *mlechchha* like him.

Would a similar thing be possible in respect of a Musalman masjid? Would the High Court ever dare to appoint a Hindu or a Christian to the *matwalliship* of a masjid, even if such a *matwalli* were to undertake never to cross the threshold of the masjid? And the objection becomes all the more strong in the case of Hindu temples, inasmuch as the Hindus have a caste system which is not prevalent among men of any other religious persuasion. There are many orthodox Hindu vakils in the High Court, and why was not one of them appointed as Receiver? When the god at Tarakeswar is not the

exclusive property of either Syam or Satis, but is property in which the whole Hindu community is interested, the High Court should not have acted simply on the opinion of the litigants. It is the duty of every true Hindu to take steps to get a reversal of the arrangement which has been sanctioned by the High Court. Let the whole Hindu community unite in petitioning Government for the appointment of a high caste Hindu Receiver in place of Mr. Leith.

(d)—*Education.*

8. The *Hitavadi* of the 5th April complains of the Central Text-book Committee's delay in publishing their complete list of text-books which has been promised for the last three years. A supplementary list is, indeed, published in the *Calcutta Gazette* every year, but this list is not sent round to the school authorities. This causes serious inconvenience to the school authorities concerned, for few among them read the gazette. The writer hopes that the Committee will make no further delay in publishing their complete revised list.

9. The *Bharat Mitra* of the 5th April says that Muhammad Akbar Khan, Deputy Inspector of Schools at Azamgarh, in the North-Western Provinces, hates the Hindu community. He brought about the summary dismissal

A Deputy Inspector of Schools in the North-Western Provinces.
of Babu Ram Kanai, third master of the Ghosi School, for a slightly defective hearing, although Abdur Rahman Khan, second master of the Mohole School, who is now quite deaf, has not been taken notice of.

10. A correspondent of the *Dacca Prakash* of the 8th April says that the Director of Public Instruction is repeatedly issuing circulars forbidding the use in schools of books

written or edited by Babu Abalakanta Sen, on the ground that those books are full of seditious writing. But the correspondent fails to understand how those books, being as they are either note-books or treatises on mathematics, can contain seditious writing. The reason assigned for the proscription of these books has satisfied nobody, whilst many have been able to make out the real reason. The whole educated community of the country is offended with the Education Department for the personal attack it has thus made.

(e)—*Local Self-Government and Municipal Administration.*

11. A correspondent of the *Burdwan Sanjivani* of the 3rd April has the following about the last municipal election at Raniganj :—

The last municipal election at Raniganj.
There was grave irregularity at this election. The voters' lists, which had been previously tampered with, were again tampered with on the day of election in a way which astonished all respectable people present. Somebody left no acts undone with the object of getting Babu Haragobinda Samanta returned. The voters' list for Ward No. 2 contained the names of 14 or 15 hackney carriage drivers, and these names were transferred to the voters' list for Ward No. 1, with the object of securing Haragobinda's return. The votes given by a number of dependants and followers of Jagannath Marwari of Raniganj also materially tended to produce the same result. On the other hand, the combined votes of all respectable people, including the munsif, the pleaders, the mukhtears, the medical men and the merchants could not secure the return of Babu Radharaman Ghosh. This is certainly to be regretted. Babu Umesh Chandra Mukharji, a well-known pleader of the local bar, was a candidate for a Commissionership in Ward No. 3. But with the object of preventing his return, somebody obliged the voters in that ward by means of threats and professions of friendship to vote for him, and by that means got himself elected.

12. The *Sahachar* of the 4th April remarks with regret that though the Bustee improvement in Calcutta. Calcutta Municipality is permitted to spend rupees two lakhs annually on bustee improvement, not even 50 thousand rupees was spent last year for that purpose. Now the health of a large populous city like Calcutta will not improve so long as the condition of the bustees within it is not improved. And the writer is sorry to say that the

Hitavadi,
April 5th, 1894.

Bharat Mitra,
April 5th, 1894.

Dacca Prakash,
April 8th, 1894.

Burdwan Sanjivani,
April 3rd, 1894.

Sahachar
April 4th, 1894.

present Chairman of the Municipality does not seem to care much for bustee improvement. The Commissioners are requested to ascertain why the full amount sanctioned under this head was not spent last year.

DACCA GAZETTE,
April 9th, 1894.

13. Referring to the working of the Dacca Municipality, the *Dacca Gazette* of the 9th April writes as follows :—

The Dacca Municipality.

The *mehter* service in the town is extremely unsatisfactory. There is no penalty provided by the Municipality for washing dirty clothes in the river. Urine finds its way from many houses into the large streets, but the Municipality takes no notice of it. Abominable sewage water is allowed to run into the street in *Sankharibazar* to the great inconvenience of all passers by. But the Commissioners take no steps to put down the nuisance for fear of losing the votes of the residents of that quarter of the town. In almost every house in the native quarter there are one or more places where rice-gruel and other filthy matter are allowed to putrify, the Municipality doing nothing to stop the nuisance. In almost every bazar in the town there are two or three hell-like places emitting foul stench, and putrid fish is sold in all the bazars. There are innumerable filthy tanks emitting noxious gases. All these may well lead one to doubt the very existence of the Municipality. It is not at all difficult to put down these nuisances; but the Municipality is most remiss in the performance of its duty. If the Municipality complains of want of funds to carry out the requisite sanitary improvements, it may enhance the rates payable by the rate-payers to the requisite extent. They will not object to a slight enhancement of the rates if the Municipality only frees them from the aforesaid nuisances.

The condition of a few unmetalled roads is such that in the rainy season foot-passengers are obliged to use them bare-footed. The repairs done to many of the roads by the Municipality are of the worst kind.

(f)—Questions affecting the land.

SANJIVANI,
April 7th, 1894.

A new condition in the Assam
land settlement.

14. A correspondent of the *Sanjivani* of the 7th April says that, in addition to the usual conditions which the Assam Government used to insert in its *pattas*, a new condition has been proposed to be inserted therein, to the effect that no landholder will be allowed to transfer his land by gift, sale or otherwise, except with the sanction of the Collector. But it is clear that this condition will put a stop to all land-mortgage and land-sale business in Assam, and will leave landholders quite helpless in times of need. The condition will seriously interfere with the position of landholders as independent men, for it will rest with the Collector's discretion to permit them or not to sell or mortgage their land.

DAINIK-O-SAMACHAR
CHANDRIKA,
April 9th, 1894.

15. The *Dainik-o-Samachar Chandrika* of the 9th April says that, from the Chief Commissioner's telegram of the 21st February to the Government of India, it is clear

that the statement in the Assam despatch is not quite correct that the raiyats of Assam were informed of the reductions in the assessments before the riots broke out. The telegram rather supports the view that in most places rents were collected at the rates first fixed by the Chief Commissioner. A careful perusal of the despatch clearly shows that, in the first instance, the Chief Commissioner committed the utmost *zulm* on the raiyats, in order to maintain his own *zid*, and collect rents at the rates fixed by himself, and that he paid no heed at first to the representations of the raiyats. It was only when he saw that affairs were taking rather a serious turn that he tried to appease the raiyats. But it is not easy to appease the entire body of raiyats in a province when they have once become excited.

The despatch also shows that Lord Lansdowne and his advisers did not at first take a proper notice of the situation. Lord Elgin has come to see this. The writer can scarcely believe that the despatch has the approval of His Excellency. It is very probable that he has signed it simply for the sake of his Counsellors.

The argument put forward in the despatch that the rents in Assam, even after the recent enhancements, have not equalled the rents in other provinces, is quite worthless. If rent is to be increased, it ought to be increased gradually,

as every private zamindar and Government itself in its khas mahals in other provinces increase it, and whatever the rent, it is wrong to increase it all at once one hundred per cent. Another reason why the raiyats rose against authority was that they received no reply to their memorials in proper time.

There can be denying that it was the highhandedness of the authorities and the police in collecting rents that made matters so serious in Assam. The Government of India may do anything it likes to exonerate Mr. Ward, but there is no denying that Mr. Ward was most to blame for the unfortunate occurrences in Assam.

The Government of India should have been more prompt in giving a reply to the memorials. It may be also questioned why Mr. Ward submitted at the end of November a report which was due from him in July.

(g)—*Railways and communications, including canals and irrigation.*

16. A correspondent of the *Burdwan Sanjivani* of the 3rd April says that the road running towards Ranaghat from the Santipur police station is in a most deplorable condition. Though much used by vehicles and foot passengers, it was never properly metalled, while the repairs which it undergoes every year after the rains are of a very indifferent character. It has now become so dusty in places that people find it very hard to use it. It is hoped that the authorities will have the road properly repaired.

BURDWAN SANJIVANI,
April 3rd, 1894.

(h)—*General.*

17. The *Hitavadi* of the 5th April has the following on the famine grant:—

HITAVADI,
April 5th, 1894.

The diversion of the famine grant. Every sensible man will admit that mutual confidence between a subject-people and their sovereign is an indispensable condition of the welfare of a State. That the Government of India should nevertheless repeatedly and wilfully refuse to take its subjects into its confidence, and should repeatedly trample justice and morality under foot, is something that passes the comprehension of an ordinary man. The non-fulfilment of a promise by mistake is excusable, but not so its wilful violation. And the men who are thus sapping the foundations of loyalty in a simple, sincere and profoundly loyal people like the Indians cannot be given much credit for political acumen and insight.

It is not yet quite two years since the late Mr. Bradlaugh recovered the famine fund from the jaws of Government, and it is so soon going to be again misappropriated. By this single act of misappropriation. Government is making itself guilty of a three-fold crime, namely, breach of promise, misappropriation of a trust and breach of trust. And the crimes are all the more culpable because they are being practised in reference to a weak and down-trodden subject-people. Let Government read the Financial Statement of 1878-79, and the promises made by the Government of that day on the 12th March 1878, and let it say with its hand on its heart whether it has duly redeemed those pledges. But for the energetic action of Mr. Bradlaugh in 1889, the famine fund would have long disappeared. In that year, when Mr. Bradlaugh first questioned the authorities in Parliament as to how the fund had been utilised, they tried to deny its existence altogether. But Mr. Bradlaugh was not the man to be humbugged, and he pointed out to Government, from its own resolutions and minutes, that it was annually raising one million and five hundred thousand pounds from the people of India simply for the purpose of famine insurance. The Government had at last to give in, and promised never again to divert the fund from its legitimate purpose. It is hardly three years this took place, and the Government finding itself in a financial crisis has again broken its own word and misappropriated the fund entrusted to its care.

It is said that Lord Elgin does not consider himself bound by any promise that may have been given by Lord Lytton. But the people of India do not know who Lord Lytton, Lord Lansdowne, or Lord Elgin is, except that every one of them is the representative of the English sovereign and the English

people. Any promise, therefore, given by a Viceroy is looked upon by the people of India as a promise made by the sovereign and the people of England, and is, in consequence, considered by them as binding on all subsequent Viceroys. And no amount of sophistry will relieve the Government of its responsibility in this respect.

SANJIVANI,
April 7th, 1894.

18. Referring to the appointment of Babu Jnanendra Nath Chakravarti to the office of Inspector of Schools, Agra Circle, *Appointment of Bengali officers in the North-Western Provinces*, the *Sanjivani* of the 7th April says that, unlike his predecessor

Sir Auckland Colvin, who did not like the Bengalis, Sir Charles Crosthwaite is rewarding merit irrespective of caste and creed. Sir Charles deserves to be praised for this. Indeed, the appointment of a Bengali Judge to the Allahabad High Court and the appointment of a Bengali Inspector of Schools in the North-Western Provinces have established Sir Charles Crosthwaite's claim to the highest credit for justice and uprightness.

SANJIVANI.

19. The same paper is glad to notice that Mr. Syed Nurul Huda, a statutory civilian, has been appointed District Judge of Dinajpur. His place at Alipore will be taken by Deputy Magistrate Maulvi Wajid Hossein.

Deputy Magistrate Maulvi Wajid Hossein's appointment at Alipore. who, according to the *Muhammadan Observer*, rendered great service to Government in connection with the Hilsa riots last year, and who gets the present appointment by way of reward for that service. The writer, however, knows that during the Hilsa riots a certain Musalman Deputy incited the people to quarrel instead of taking steps to check it, and that, having been therefore sharply criticised in all quarters, he was obliged to take leave.

Now, as Maulvi Wajid Hossein is returning from leave in order to join his appointment at Alipore, there arises the suspicion that he is probably the Deputy Magistrate who incited the Hilsa rioters. And, if the suspicions be not unfounded, it must be said that in giving him the post at Alipore, Government is not rewarding merit, but is encouraging wrongheadedness in a public servant.

SANJIVANI.

20. The same paper advises Sir Charles Elliott to take the steps which *Stopping quarrels between Hindus and Musalmans.* Sir Charles Crosthwaite has taken with a view of putting a stop to all religious quarrels between Hindus and Musalmans, and not to allow himself to be influenced by the importunities of any one class or section of his subjects.

SANJIVANI.

21. The same paper says that the sole object of the Anglo-Indian community in siding with the natives in the present agitation against the exemption of cotton goods from customs duties is to embarrass the Liberal

The Anglo-Indians in the cotton duties agitation. Government in England, and this is quite natural, for the Anglo-Indians are as a rule conservative. The writer, therefore, warns the native community, and especially public bodies like the British Indian Association, at whose instance the Town Hall meeting was held, against relying on the sympathy of the Anglo-Indians, remembering that what the Anglo-Indians are now doing is only an electioneering trick practised with the view of bringing about the return of the Conservative party to power. And they are all the more anxious to have a Conservative Government, because they have by this time seen that Lord Elgin is a perfectly honest man who will not knowingly do the Indians any harm.

SANJIVANI.

22. The same paper has the following on the Bengal Financial statement for 1894-95:—

The Bengal Financial Statement for 1894-95.

1. The increase in the Stamp and Excise revenues shown in the revised estimate for 1893-94

naturally fills one with alarm, as indicating that the people drank more wine and indulged more largely in litigation. Government thinks that it was because the year 1893-94 was rather a good year for the people that they indulged in these luxuries and spent all their savings. But are the people alone to blame for this increase of the Excise revenue? Is not Government itself allowing country liquor shops to be opened in almost every village, and thus bringing liquor to the door of every villager? There is a rule prohibiting the establishment of grog shops near bathing ghats, *hats*, bazars, schools, &c., but the rule it seems is more honoured in the breach than in the observance, and

the authorities do allow such shops to be established near public places like the above in spite of protests from the villagers. It is no wonder that the country should become poor, when even in years of good harvests people can make no saving, but spend their money in litigation, opium and liquor.

2. During the year 1893-94 the Government of Bengal had to pay four lakhs and a half as exchange compensation to its European and Eurasian servants. So, if this compensation had not been paid, Government might have saved during the year about two lakhs more than what it did. The rulers are themselves Europeans, and in order to enrich their fellow countrymen, they have thus given away four lakhs and a half of the Bengali tax-payers' money to the Europeans and Eurasians in public service in Bengal. A more unrighteous act it is hard to conceive, considering that the officials in this country get higher salaries than officials in any other part of the world. The high rate of exchange has not only affected the incomes of the officials, but has more or less affected every community in the country—from the zamindar down to the raiyat. But has Government done anything to compensate the latter for the loss they are suffering on account of exchange? No; far from doing that Government has imposed a duty on all the necessities of life which the native population require, in order to be able to give exchange compensation to its European and Eurasian servants! This is the sort of justice that the people of India get at the hands of their rulers!

3. The increase in expenditure budgeted for for the year 1894-95 is mostly due to exchange compensation. Indeed, this compensation allowance is increasing in every department of the service, and no one knows where it will stop. If it does not stop it bids fair in course of time to absorb, as the military expenditure is doing, a goodly part of the revenues. A strong agitation should therefore be set on foot against this allowance.

A good deal of money will also be required in 1894-95 to renew the furniture in Belvedere, which is renewed every fourth year. But this is sheer waste of money. The furniture in the residences of the Governors are costly things, and do not therefore become unfit for use in four years. But Sir Charles Elliott is intent on retrenching only petty items of expenditure, and will not interfere with any waste of money on his own account.

23. The *Bangavasi* of the 7th April says that, though the Government of India is in financial difficulty, the financial condition of Bengal is not bad. The revised

The financial condition of Bengal.

Bengal estimate for 1893-94 shows a surplus of

Rs. 11,80,000 over expenditure, the surplus being due to an increase in railway, excise and stamp revenues in the course of the year, the railways alone contributing four lakhs towards the increase. According to the Lieutenant-Governor, the estimate for 1894-95 will be likely to show a surplus of twenty-two lakhs. Well, there may be a surplus of twenty-two lakhs, nay, of twenty-two crores; but that will matter little to the people, whose condition is daily getting worse, and whose distress from scarcity shows no signs of abating. Besides, the people are dying in large numbers of fever, cholera and other epidemic diseases. The financial condition of Bengal is, therefore, no index of the condition of its people.

III.—LEGISLATIVE.

24. The *Sahachar* of the 4th April says that the provision of the law empowering Judges to reject an appeal on a mere

Some bad provisions of the Indian Criminal Law.

perusal of judgment is inconsistent with the provision of the same law granting the very right of

appeal. It is like giving a thing with one hand and taking it away with the other. A *pucca* Munsif or a Magistrate may write his judgments in such a way as to carry conviction to the mind of the Judge, and yet these very judgments may be really such as to lose much of their force on a reference to *nathis*. In inserting this provision into the Indian Statute Book, the late Sir FitzJames Stephen acted contrary to the fundamental principles of the English constitution. Again, though in civil cases the execution of degrees for any amount may be stayed till the disposal of appeals, the sentences of criminal courts must begin to take effect as soon as they are passed. A sentence may be quashed on appeal, but so long as the appeal is not disposed of, so long

BANGAVASI,
April 7th, 1894.

SAHACHAR.
April 4th, 1894.

the man upon whom the sentence has been passed must remain in jail. This is a very improper law, and it ought to be removed from the Statute Book. In England the execution of a sentence is often stayed on notice of appeal, and in this country the Magistrate of Allahabad acted on the same principle in the case of Captain Hearsey. In Europe it is easy for people to fly from one country to another, but in India it is not so easy to cross the frontier with the object of evading British justice. So it is very desirable that in this country the number of the accused not set free on bail should be as small as possible. The Magistrates here are not so well versed in law as the judicial officers, and often commit mistakes in trying cases. And so in consequence of the law in question, many innocent people have to go to jail for a time and suffer inconvenience for which they can get no redress whatever. This is not as it should be. The law in this respect should be amended, and a member of the Viceregal Council should bring forward a Bill with that object.

25. The same paper has the following about the interpellation right :—

SABACHAH,
April 4th, 1894.

The interpellation right.

Unlike the ministry in England, the rulers and

the officials in this country are not accustomed to answer questions about acts done by them in their official capacity. It is no wonder, therefore, that they should show impatience, and at times anger, at the interpellations in the Councils, in the same way as a horse chafes when the reins are for the first time put into its mouth. *The Indian Daily News*, which is ordinarily an impartial paper, observes with dissatisfaction that if Babu Surendra Nath Banerji goes on putting questions in Council in the way he is doing, the Secretaries will be greatly hampered in the performance of their very onerous and arduous work, and an additional number of officers will be required to supply them with information necessary to answer the questions.

It should be borne in mind in this connection that horses, which are in the course of being broken in, ought not to be made to work as hard as trained horses. In the opinion of all thoughtful and far-sighted men, questions not affecting the interests of the public at large ought not to be put in Council. A question relating to a particular matter may be very important, but if there be any ground for the authorities to think (though erroneously) that the object of the question is either to bring a certain official into discredit or to vex Government, then that question ought not to be asked at this very early stage of the interpellation right. It would, therefore, have been well if Babu Surendra Nath had not asked his questions regarding the Joint-Magistrate Mr. Lang and Babu Prabhat Chandra Nag. One Ali Hossein having deposed in favour of a few Hindus, Mr. Lang is said to have remarked to him in anger—"you are not a Musalman, you are a Hindu—born of a Rajput father, &c....." Ali Hossein applied to the Lieutenant-Governor for redress. And although his application did not contain his signature, yet an enquiry was made into the matter and Surendra Babu was informed by the Hon'ble Mr. Cotton that Mr. Lang denied having used the alleged words. Ali Hossein next made an affidavit affirming that Mr. Lang did use those words, and Surendra Babu again asked a question on the subject. But Mr. Cotton replied that Government was not prepared to do anything more in the matter. The reply, though short, speaks a great deal. It indicates anger and displeasure in the Government. But the writer cannot blame the Secretary. He knows that the officials have to work like Titans. Those who have occasion to go to the courts know how many things a Magistrate has to do in the course of the day. Now an unyielding mukhtear or Pleader is worrying him with useless speeches, though there is absolutely no case for his client; now a witness is pretending not to understand questions which he really understands; and so on. Under these circumstances, if any objectionable words escape the lips of a Magistrate, serious notice ought not to be taken of them. On one occasion Judge Jeffreys said to a witness in open Court—"the likeness of a thief is stamped on your face." Nothing abashed at this remark, the witness, an Englishman, retorted—"I did not know till now that my face was a looking-glass." And this is exactly what the Judge deserved. And Ali Hossein could have made a similar retort to the Magistrate. After Mr. Lang's denial, questions regarding Ali Hossein's case ought not to have been again put in Council. In returning to it, Surendra Babu no doubt acted under a sense of duty. But he should have considered that the world might put a different interpretation upon his action in this matter. And *The Indian Daily News* does,

as a matter of fact, regard the questions about Ali Hossein as having been prompted by a desire to injure Mr. Lang. It is to be borne in mind that, in consequence of the cow-killing disturbances, the relations between Hindus and many of the officials of Government are no longer friendly and sympathetic. Moreover, it is the duty of the High Court and not of the Government to set right or correct the irregularities in the trial of cases by the lower courts. The power of appointing or discharging an official rests no doubt with Government. But to ask Government to exercise that power in a particular case may savour of malice. The interpellation right is newly obtained, and the officials do not at all like that people should get it. And this Surendra Babu and others should note.

26. The *Hitavadi* of the 5th April has the following on the amendment of the Criminal Procedure Code:—

The amendment of the Criminal Procedure Code.

In no other country are people so entangled in the meshes of the law as in India; and yet the authorities are always seeking opportunities for making the grasp of the law upon the people tighter.

The amendment that has been made of the Code of Criminal Procedure will cause the greatest hardship to the people of this country, for when even the efficient Calcutta Police cannot secure previous information of the intention to make riots like that which took place at Shambazar, how can honest and innocent people, who have more than enough to do in the way of working for their own livelihood, possibly procure such information? The effect of the amendment will therefore be that innocent people will go to jail for no fault of their own, unless they can manage to learn the art of reading the secret intentions of others, or can keep soothsayers in their pay to do the requisite reading for them.

It is clear that the cow-killing riots have been the cause of the amendment. But the question is, if the people are to be thus employed on work which properly belongs to the police, what will there remain for the police to do? Will the police be simply employed on the work of oppressing the people? The new provision in the Criminal law of India has not its parallel even in the law of a turbulent country like Ireland.

Government was so determined to pass the amendment into law, that it paid no heed to the representations of native public bodies like the British Indian Association, the Zamindari Panchayat, and the Indian Relief Society. Neither did it pay much heed to the advice of some of the Divisional Commissioners who saw no necessity for the amendment. The Commissioner of the Chittagong Division, the part of the province in which there are more turbulent low class people than there are elsewhere, did not think the amendment necessary. And Mr. Nolan, Commissioner of the Rajshahi Division, expressed himself to the same effect. Even the Judges of the High Court did not fully support the amendment. And who will not say after this that the authorities want to grind the people under the law in the name of governing them?

The *zubberdust* Lieutenant-Governor of Bengal was in favour of the amendment. In the course of the debate on the Bill, His Honour animadverted on the Hindus to his heart's content, as if the Hindus alone have previous knowledge of all riots which take place in the country, but do not give information of them to the authorities. Sir Charles gave the people to understand distinctly, and with some amount of warmth, that he for one would not allow the amendment to be a dead-letter, but would do his best to give effect to it. Let the people of Bengal therefore beware, for the jails will certainly be made more spacious in order to accommodate them.

27. The *Bangarasi* of the 7th April says that the followers of the

Mr. Wilkins' appointment to the Bengal Council.

Congress are dissatisfied with the appointment of Mr. Wilkins to the seat in the Bengal Council which was vacated by Babu Gonesh Chunder

Chunder; and well may they be. But they fail to see that the more they are themselves indulging in political agitations and braggadocies, the more the Government is increasing the rigour of the administration. It is because they do not see this, that the Bengalis are faring worse and worse.

HITAVADI,
April 5th, 1894.

BANGAVASI,
April 7th, 1894.

SARASWAT PATRA,
April 7th, 1894.

28. Referring to the agitation regarding the management of Hindu religious endowments, the *Saraswat Patra* of the 7th April writes as follows:—

The question of religious endowments. It is neither desirable nor creditable to the Hindus that the Government, which is an alien body, should take upon itself the management of these endowments. The Hindus ought to be ashamed if they cannot themselves devise means for ensuring a proper use of their *debottar* properties. On the other hand, the Hindus not doing anything themselves to prevent the misuse of these properties, inaction on the part of Government in such a matter must be very objectionable. There is, at present, no necessity for a new law on the subject. Let the Hindu societies and associations adopt measures, with the help of the existing law, for the better management of their *debottar* properties. But the Hindu community cannot remain indifferent in the matter, and at the same time object to Government's interference in it.

DAINIK-O-SAMACHAR
CHANDRIKA,
April 9th, 1894.

29. Referring to the Panjab Government's resolution not to impose a sanitary tax in the present condition of the Panjab people, the *Dainik-o-Samachar Chandrika* of the 9th April asks in what respect are the people of Bengal better off than the people of the Panjab that the Bengal Government should still persist in its proposal to impose a similar tax on its subjects? Fever and cholera are as rampant in the Panjab as in Bengal, if not more so; and the death-rate in the former province is higher according to official statistics than in the latter. So as the Panjab, which is a more unhealthy province than Bengal, has been exempted from taxation, it behoves the Bengal Government to follow the example and give up its own Sanitary Drainage Bill and its scheme of taxing the people. And if the Lieutenant-Governor of Bengal does not of his own motion withdraw the Bill, Lord Elgin ought to see that it is withdrawn.

VI.—MISCELLANEOUS.

SAHACHAR,
April 4th, 1894.

30. The *Sahachar* of the 4th April takes exception to Sir Charles Elliott's remark in the course of the discussion on the Bill to amend the Criminal Procedure Code, that he would enforce the amendment in order that the Hindus may not be able to prevent Musalmans from practising the rites of their religion. Sir Charles is the ruler of this country, and he ought to treat both the peoples with strict impartiality. His remark, therefore, accusing Hindus of aggressive conduct in the recent disturbances was very improper. There is no proof that Sir Charles' is a correct statement. The courts have not held the Hindus guilty, while their prayer for a Commission has not been granted. This being the case, the writer is at a loss to see how the Hindus can be held entirely responsible for the recent disturbances. The Hindus do not wish to thwart the Musalmans in the performance of the rites of their religion. They only want that Musalmans should kill cows in accordance with the rules which were in vogue in the days of the Padishas. Sir Charles Elliott cannot ignore the cow-slaughter memorial of the Bihar Indigo Planters, for the Lieutenant-Governor of the North-Western Provinces is already making rules relating to cow-slaughter on the basis of the statements made in that memorial. It seems therefore that, though the complaints of the Hindus in the matter of cow-slaughter have been admitted to be real, the authorities still continue to regard them as the party most to blame for the recent riots.

SULABH DAINIK,
April 6th, 1894.

31. The *Sulabh Dainik* of the 6th April says that Sir Antony MacDonnell as acquired a good name as a ruler while acting as Home Member. Chief Commissioner of the Central Provinces, and fully maintained his reputation when officiating subsequently on the *musnud* of Bengal. After his appointment to the Home Membership, he kept up his good name for some time, but he seems now in danger of losing it. His fault is that he is a little too hasty in all matters. His amendment of the Criminal Procedure Code has been the first stain on his name, and his defence of the municipal assessment of the Benares temples has been the next blot on it. Is he going wrong of his own will and purpose, or is the post in which he is now such that its holder must go wrong?

32. Referring to the letter in the *Indian Witness*, the *Sanjivani* of the 7th April requests the authorities to prohibit European prostitutes from entering the Eden Gardens, and says that it will not be for the credit of the Christian Government or of the European community of Calcutta if the evil is not soon checked.

33. The *Bangavasi* of the 7th April says that the announcement that copies of this paper will be supplied to the Sanskrit *tols*, free of charge, having brought in a very large number of applications from pandits, it has been decided to distribute 100 copies instead of 90 in the manner proposed.

SANJIVANI,
April 7th, 1894.

BANGAVASI,
April 7th, 1894.

CHUNDER NATH BOSE,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 14th April 1894.

